شَرْحُ نَوَاقِضِ الإِسْلَامِ

Explanation of the Nullifiers of Islam

By Al-Imam Muhammad Ibn Abdul-Wahhab Ibn Sulaiman At-Tamimi An-Najdi
(1115 – 1206AH / 1703 – 1792CE)

Explained by Shaykh Abdur-Ra'uf Shakir

Notes Based on the Explanation of Abdulaziz Addwesh

Module 1

Introduction by Abdulaziz Addwesh

All praises and thanks are due to Allah (﷾), who has guided us to Islam, and we could not have found guidance to the Right Path were it not that Allah (﷾) has guided us. And Peace and Blessings be upon the Last among the Messengers and Prophets who has said:

"I have left you on the White (Clear Path), wherein the night is like the day. None will mislead its way (the clear Path) after me except he who is losing".[1]

The greatest favour Allah (﷾) has bestowed on us is the religion of Islam, so the Muslim must praise Allah (﷾) for it and learn how to guard it. Also, the Muslim must follow in the footsteps of the Companions (رضي الله عنهم) of the Prophet (ﷺ) and learn the actions that may lead him to lose his faith.

Hudhaifa Bin Al-Yaman (رضي الله عنه) narrated:

"The people used to ask Allah's Messenger (ﷺ) about good, but I used to ask him about evil fearing that it might overtake me".[2]

My brothers in Islam, here I present to you a brief explanation of Nawaaqid al-Islam (Nullifiers of Islam) written by Imam Muhammad Bin Abdul-Wahhab (رحمه الله). It has been collected from the words of great scholars in particular, Shaykh Abdullah As-Sa'ad and Shaykh Suliman Al-Olowan, so that you could learn them and avoid falling into kufr (Infidelity) after Allah (﷾) has saved you from it.

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[1] Reported by Al-Hakim and Ibn Majah

[2] *Saheeh Al-Bukhaaree*, Volume 4, Book 56, Hadeeth Number 803 and Volume 9, Book 88, Hadeeth Number 206

A Brief Biography of the Author – (Rahimahu-llah)

He is al-Imaam al-Mujaddid (Reformer of his era) - Muhammad ibn Abdul Wahhaab ibn Sulaiman ibn ‘Alee ibn Ahmad ibn Raashid ibn Buraid at-Tamimi an-Najdee (ﷀ). He was born in the city of Uyainah, about 70 kilometres north-west of Riyaadh, in the year 1115 AH. He was from a highly respected religious family known for its scholarship.

He acquired his primary education from his learned father, and completed the memorization of the Qur’aan at the age of ten. He read books of Tafseer (explanation of the Qur’aan), Hadeeth [narrations of the Prophet (ﷺ)] and Fiqh (Jurisprudence), and early on became interested in the books of Shaykh al-Islam Ibn Taymiyyah (ﷀ) and his noble student al-‘Allamah Ibnu-l-Qayyim (ﷀ).

After reaching the age of puberty, he travelled to Makkah to perform the Hajj, at which time he benefited from the scholars in Makkah. He also travelled to al-Madeenah, Basrah (Iraq) and other lands seeking knowledge of the Deen.

Al-Imaam Muhammad ibn Abdul-Wahhaab (ﷀ) authored many book, including Kitaab at-Tawheed, Kitaab al-Kabaa’ir (Major Sins), Usool al-Emaan (Fundamentals of Faith), Fadaa’il al-Qur’aan (Virtues of the Qur’aan), al-Usool ath-Thalaatha (the Three Fundamentals), al-Qawaa’id al-Arbaa’a (The Four Principles), al-Usool as-Sittah (the Six Foundations) and many other books, including this small essay under study (Nawaaqid al-Islam).

The *Fundamentals* of his blessed Da’wah (Call):

1. Calling the people to at-Tawheed,
2. Warning the people against ash-Shirk,
3. Strictly following the Qur’aan and Sunnah, the Righteous Predecessors of this Ummah (Sahaabah, etc.) and that which is relied upon from the sayings of the Four Imaams,
4. Avoiding at-Takfeer (declaring a Muslim to be out of Islam) – except with its proper conditions…
5. Avoiding taking anyone’s life – except in accordance with the Sharee’ah [a life for a life, etc.]

The *Fruits* of his blessed Da’wah (Call):

1. Establishment of an Islamic State,
2. Correction and Purification of the Islamic ‘Aqeedah from shirk, bid’ah, etc,
3. Extending the effect of this blessed Da’wah outside of the Arabian peninsular, to Egypt, Morroco, Yemen, Africa, India, etc,
4. Establishment of a scholarly movement and awareness – free from at-Taqleed al-A’maa (‘blind following’),
5. Activating a movement of authoring and publishing Islamic books.

He died in the year 1206 AH at the age of 91 – May Allah (ﷻ) shower him with His Divine Favor, Mercy and Forgiveness!

Guidelines on Takfeer[3]

Determining whether someone is a kaafir or a faasiq[4] is not up to us, rather it is up to Allah, may He be exalted, and His Messenger (ﷺ). This is one of the rulings of sharee'ah that is to be referred to the Qur'aan and Sunnah, so we should be very careful and base our judgement on clear proof. No one may be judged to be a kaafir or faasiq except the one whom the Qur'aan and Sunnah indicate is a kaafir or faasiq.

The basic principle is that the one who appears outwardly to be a Muslim of good character is regarded as still being a Muslim of good character, until it is proven that this is no longer the case by means of evidence that is acceptable in sharee'ah. It is not permissible to take lightly the matter of judging someone to be a kaafir or faasiq, because that involves two very serious matters:

1. It implies fabricating lies against Allah (ﷻ) with regard to this ruling, and fabricating lies against the one who is being judged.

2. Falling into that which one accused one's brother of, if he is free from that.

In Saheeh Al-Bukhaaree (6104) and Saheeh Muslim (60) it is narrated from 'Abd-Allaah ibn 'Umar (رضي الله عنه) that the Prophet (ﷺ) said:

إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَد بَاءَ بِهَا أَحَدُهُمَا

"If a man declares his brother to be a kaafir, it will apply to one of them."

According to another report:

إِن كَانَ كَمَا قَالَ ، وَإِلاَّ رَجَعَتْ عَلَيهِ

"Either it is as he said, otherwise it will come back to him."

Based on this, before ruling that a Muslim is a kaafir or a faasiq, two things must be examined:

1. The evidence of the Qur'aan or Sunnah that this word or this action implies that a person is a kaafir or a faasiq.

[3] Taken from http://www.islam-qa.com/en/ref/85102/takfeer
[4] Faasiq is an Arabic term referring to someone who violates Islamic law. However, it is usually reserved to describe someone guilty of openly and flagrantly violating Islamic law and/or someone whose moral character is corrupt.

2. Applying this ruling to a specific person who says or does that thing, such that the conditions of judging a person to be a kaafir or faasiq will be met in his case, and there are no impediments.

Among the most important of these conditions are the following:

1. That he should be aware of his transgression that renders him a kaafir or faasiq, because Allah (ﷻ) says:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴿١١٥﴾

"And whoever contradicts and opposes the Messenger [Muhammad (ﷺ)] after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!"[5]

And Allah (ﷻ) also says:

وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوۡمَۢا بَعۡدَ إِذۡ هَدَىٰهُمۡ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٌ ﴿١١٥﴾

"And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything"[6]

Hence the scholars said that a person who denies obligatory duties should not be judged to be a kaafir if he is new in Islam, until that has been explained to him.

2. A reason why he cannot be ruled to be a kaafir or faasiq is if he does something that incurs such a judgement involuntarily. This may take several forms such as:

For example, he may be forced to do that, so he does that because he is forced to, not because he accepts that. He is not a kaafir in that case, because Allah (ﷻ) says:

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[5] Soorah An-Nisa' 4:115
[6] Soorah At-Tawbah 9:115

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ١٠٦

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment"[7]

Another example is when he is not thinking straight, so he does not know what he is saying because of extreme joy or sorrow or fear and so on. The evidence for that is the report narrated in Saheeh Muslim (2744) from Anas ibn Maalik (﵁) who said: The Messenger of Allah (ﷺ) said:

لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيِسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيِسَ مِنْ رَاحِلَتِهِ فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ

"Allah (ﷻ) rejoices more over the repentance of His slave when he repents to Him than one of you, who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and whilst he is like that, there it is standing in front of him, so he takes hold of its reins and says, because of his intense joy, 'O Allah, You are my slave and I am your lord,' making this mistake because of his intense joy."

3. Misinterpretation. He may have some confusion and some misinterpretation that he adheres to, thinking that it forms evidence for his beliefs, or he may not be able to understand and comprehend shar'i evidence and proof in the proper way. Therefore, judging someone to be a kaafir is not valid except in the case of one who deliberately goes against the shar'i evidence and who knows that he is wrong.

Allah (ﷻ) says:

وَلَيۡسَ عَلَيۡكُمۡ جُنَاحٞ فِيمَآ أَخۡطَأۡتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتۡ قُلُوبُكُمۡۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمًا ٥

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[7] Soorah An-Nahl 16:106

"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful"[8]

Ibn Taymiyah (ﷺ) said in Majmoo' al-Fataawa (23/349):

فالإمام أحمد رضي الله تعالى عنه ترحم عليهم (يعني الخلفاء الذين تأثروا بمقالة الجهمية الذين زعموا القول بخلق القرآن ، ونصروه) واستغفر لهم ، لعلمه بأنه لم يتبين لهم أنهم مكذبون للرسول ، ولا جاحدون لما جاء به ، ولكن تأولوا فأخطأوا ، وقلدوا من قال ذلك لهم

"Imam Ahmad (ﷺ) prayed for mercy for them (i.e., the caliphs who were influenced by the view of he Jahamis who claimed that the Qur'aan was created, and supported it) and prayed for forgiveness for them, because he knew that it was not clear to them that they were disbelieving the Messenger (ﷺ) and denying what he had brought, rather they misinterpreted and erred, and followed those who said that to them."

And he (ﷺ) said in Majmoo' al-Fataawa (12/180):

وأما التكفير فالصواب أن من اجتهد من أمة محمد صلى الله عليه وسلم وقصد الحق فأخطأ لم يكفر ، بل يغفر له خطؤه ، ومن تبين له ما جاء به الرسول ، فشاق الرسول من بعد ما تبين له الهدى واتبع غير سبيل المؤمنين فهو كافر ، ومن اتبع هواه وقصر في طلب الحق وتكلم بلا علم فهو عاص مذنب ، ثم قد يكون فاسقاً . وقد يكون له حسنات ترجح على سيئاته

"With regard to takfeer (judging someone to be a kaafir), the correct view is that a member of the ummah of Muhammad (ﷺ) who strives to reach the truth concerning a certain issue, but reaches the wrong conclusion, is not to be deemed a kaafir, rather he will be forgiven for his mistake. But the one who understands the message brought by the Messenger (ﷺ), but deliberately goes against the way of the Messenger (ﷺ) after true guidance has become clear to him, and follows a path other than that of the believers, is a kaafir. The one who follows his whims and desires and fails to seek the truth and speaks without knowledge is a disobedient sinner, and may be a faasiq, but he may have some good deeds that outweigh his bad deeds."

And he (ﷺ) said: (3/229):

هذا مع أني دائماً ومن جالسني يعلم ذلك مني ، أني من أعظم الناس نهياً عن أن ينسب معين إلى تكفير وتفسيق ومعصية ، إلا إذا علم أنه قد قامت عليه الحجة الرسالية التي من خالفها كان كافراً تارة ،

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[8] Soorah Al-Ahzaab 33:5

وفاسقاً أخرى ، وعاصياً أخرى ، وإني أقرر أن الله قد غفر لهذه الأمة خطأها ، وذلك يعم الخطأ في المسائل الخبرية القولية والمسائل العملية . وما زال السلف يتنازعون في كثير من هذه المسائل ، ولم يشهد أحد منهم على أحد لا بكفر ولا بفسق ولا بمعصية

However, and those who sit with me know this about me, I am always one of those who most emphatically forbid describing a specific person as a kaafir, faasiq or sinner, unless it is known that shar'i proof has been established against him, and it has been proven whether he is a kaafir, a faasiq or a sinner. I affirm that Allah (ﷻ) has forgiven this ummah for its mistakes, which includes mistakes in narrative and practical issues. The salaf continued to debate many of these issues but none of them testified that anyone else was a kaafir or a faasiq or a sinner.

He (ﷺ) mentioned some examples, then he (ﷺ) said:

" وكنت أبين أن ما نقل عن السلف والأئمة من إطلاق القول بتكفير من يقول كذا وكذا ، فهو أيضاً حق ، لكن يجب التفريق بين الإطلاق والتعيين .

"I also state that what has been narrated from the salaf and the imams, stating that the one who says such and such is a kaafir, is also true, but it is essential to differentiate between general rules and specific cases.

والتكفير هو من الوعيد ؛ فإنه وإن كان القول تكذيباً لما قاله الرسول صلى الله عليه وسلم ، لكن قد يكون الرجل حديث عهد بإسلام ، أو نشأ ببادية بعيدة ، ومثل هذا لا يكفر بجحد ما يجحده حتى تقوم عليه الحجة ، وقد يكون الرجل لم يسمع تلك النصوص ، أو سمعها ولم تثبت عنده ، أو عارضها عنده معارض آخر أوجب تأويلها وإن كان مخطئاً .

Takfeer is a kind of warning; even though the words may be a rejection of what the Messenger (ﷺ) said, the man may be new in Islam, or he may have grown up in a remote region. Such a person cannot be ruled to be a kaafir, no matter what he denies, unless proof has been established against him. The man may not have heard of those texts, or he may have heard them but they were not proven to him , or he may have some ideas that are contrary to what he heard, that med him to misinterpret the text.

وكنت دائماً أذكر الحديث الذي في الصحيحين في الرجل الذي قال :

I always remember the hadeeth in al-Saheehayn, which speaks of the man who said:

إذا أنا مت فأحرقوني ، ثم اسحقوني ، ثم ذروني في اليم ، فوالله لئن قدر الله عليَّ ليعذبني عذاباً ما عذبه أحداً من العالمين . ففعلوا به ذلك ، فقال الله : ما حملك على ما فعلت ؟ قال : خشيتك . فغفر له

'When I die, burn me and crush (my bones), then scatter me in the sea, for by Allah (ﷻ), if Allah (ﷻ) grasps hold of me He will punish me as He has not punished anyone else in the world.' They did that, and Allah (ﷻ) said: 'What made you do what you did?' He said: 'Fear of You.' And He forgave him.'

فهذا رجل شك في قدرة الله وفي إعادته إذا ذري ، بل اعتقد أنه لا يعاد ، وهذا كفر باتفاق المسلمين ، لكن كان جاهلاً لا يعلم ذلك ، وكان مؤمناً يخاف الله أن يعاقبه ، فغفر له بذلك .

This man doubted the power of Allah (ﷻ) and doubted that He would restore him if his remains were scattered; rather he believed that he would not be resurrected, which is kufr according to the consensus of the Muslims. But he was ignorant and did not know about that; however, he was a believer who feared that Allah (ﷻ) would punish him, so He forgave him because of that.

والمتأول من أهل الاجتهاد الحريص على متابعة الرسول صلى الله عليه وسلم أولى بالمغفرة من مثل هذا

One who is qualified to engage in ijtihaad and who bases his incorrect notion on some misinterpretation of some text but is sincere in his keenness to follow the Messenger (ﷺ) is even more deserving of forgiveness than such a person.

[Based on Khaatimah al-Qawaa'id al-Muthla by Shaykh Ibn 'Uthaymeen (رحمه الله)]

Because the matter of takfeer is so serious, and mistakes therein are so grave, the seeker of knowledge, especially if he is a beginner, should refrain from indulging in that, and he should focus on acquiring beneficial knowledge that will set his own affairs straight in this world and the Hereafter.

Shaykh Saalih al-Fawzaan on the Excuse of Ignorance[9]

Question:

What is your opinion in regards to the statement of the one who says: Indeed one who commits *shirk* and *kufr* is not declared to be an unbeliever, except after him having knowledge of the affair in its entirety?

Answer:

If the likes of this person is ignorant, due to him residing in a land which is cut off and nothing has reached him, then he is excused [for his ignorance]. As for the one who lives in the land of the Muslims, hearing the Qur'aan, hearing the Ahadeeth, hearing the speech of the people of knowledge [Scholars], then this one is not excused with ignorance; since the proof has been established upon him.[10]

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[9] Taken from http://www.fatwaislam.com/fis/index.cfm?scn=fd&ID=368

[10] Silsilatu sharhir-Rasaail, p117.

بسم الله الرحمن الرحيم

In the Name of Allah, the Most Beneficent, the Most Merciful

Know that the Nullifiers of Islam are ten. **اعلم أن نواقض الإسلام عشرة نواقض**

The First Nullifier

الشرك في عبادة الله تعالى

Setting Up Partners in the Worship of Allah, the Most High

Allah, the Most High, says:

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾

"Verily, Allah does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allah, he has indeed invented a tremendous sin."[1]

And He, the Most High, says:

إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ

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[1] *Soorah* An-Nisa' 4:48

And He, the Most High, says:

وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴿١١٦﴾

"…And whoever sets up partners with Allah has indeed strayed far away." [*Soorah* An-Nisa' 4:116]

"…Verily, whoever sets up partners with Allah (in worship), then Allah has forbidden paradise to him, and his final abode will be the Fire. And the Zaalimoon (wrongdoers, polytheists) will have no helpers."[2]

ومنه الذبح لغير الله كمن يذبح للجن والقبر.

From this (shirk) is offering a sacrifice (Dhabh) for other than Allah (ﷻ), like the one who sacrifices to the Jinn or to (the one in) the grave.

Explanation:

<u>Bismillahir Rahmanir Raheem (In the Name of Allah, the Most Beneficent, the Most Merciful)</u>

The author (ﷺ) starts his book with Bismillahir Rahmanir Raheem as it is in the Qur'aan and as the Messenger of Allah (ﷺ) used to do when he wrote letters. It is preferred to start with it whenever writing a letter, as found in Saheeh Al-Bukhaaree, regarding the letter the Messenger (ﷺ) wrote to Heraqil[3]. Imam An Nawawi (ﷺ) said:

"In this hadeeth [when the Messenger (ﷺ) wrote to Heraqil], there is proof that it is preferred to start the letter with Bismillahir Rahmanir Raheem even if the letter's recipient is a non-Muslim."

<u>Know that the Nullifiers of Islam are ten.</u>

The author (ﷺ) now brings up the verb **'know'** as an imperative, attracting the attention of the reader so he will understands the importance of learning these nullifiers and avoids falling into them. The Nullifiers of Islam are the actions that ruin one's faith and lead to a lost of good deeds and a final abode in the Hell-fire. The Nullifiers of Islam could be less or more than ten. Some scholars have counted the Nullifiers of Islam to be ninety and others up to four hundred, but the theme is based on the following ten.

<u>The First Nullifier: Setting Up Partners in the Worship of Allah, the Most High. Allah, the Most High, says: "Verily, Allah does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allah, he has indeed invented a tremendous sin." And He, the Most High, says: "…Verily, whoever sets up partners with Allah (in worship), then Allah has forbidden paradise to him, and his final</u>

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[2] *Soorah* Al-Ma'idah' 5:72

[3] *Saheeh Bukhaaree*, Volume 8, Book 74, Hadeeth Number 277. Also see Volume 1, Book 1, Hadeeth Number 6 for details.

abode will be the Fire. And the Zaalimoon (wrongdoers, polytheists) will have no helpers." From this (shirk) is offering a sacrifice (Dhabh) for other than Allah (سبحانه وتعالى), like the one who sacrifices to the Jinn or to (the one in) the grave.

The author (رحمه الله) starts the nullifiers with shirk (polytheism) for two reasons. Firstly, because many people are falling into this great sin. Allah (سبحانه وتعالى) says:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾

"And most of them believe not in Allah except that they attribute partners unto Him (committing shirk)"[4]

Secondly, because Allah (سبحانه وتعالى) does not forgive this sin if one dies while practicing it. Allah (سبحانه وتعالى) says:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ

"Verily, Allah does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills."[5]

The Messenger of Allah (ﷺ) also defined shirk (polytheism) to be the greatest sin made by man. Abdullah Bin Mas'aud (رضي الله عنه) narrated:

"I asked the Messenger of Allah (ﷺ), 'Which sin is the gravest in the eye of Allah (سبحانه وتعالى)?' He (ﷺ) replied: 'that you associate a partner with Allah (سبحانه وتعالى) [despite the fact] that He has created you.' He (the reporter) said, 'I told him [the Prophet (ﷺ)], 'Verily it is indeed grave.' He (the reporter) said, 'I asked him what the next (gravest sin) was.' He [the Prophet (ﷺ)] replied, 'That you kill your child out of fear that he shall join you in food.' He (the reporter) said, 'I asked (him) what the next (gravest sin) was.' He [the Prophet (ﷺ)] said, 'Then (the next gravest sin) is that you commit adultery with the wife of your neighbour'".[6]

Abdur-Rahman Bin Abu Bakra narrated that his father (رضي الله عنه) said:

"We were in the company of the Messenger of Allah (ﷺ) and he (ﷺ) said: 'Should I not inform you about the most grievous of the grave sins?' The Prophet (ﷺ) repeated it three times and then said, 'Associating anyone with Allah (سبحانه وتعالى), disobedience to parents, false testimony or false utterance.' The Prophet (ﷺ) was

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[4] *Soorah* Yusuf 12:106
[5] *Soorah* An-Nisa' 4:48
[6] *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 0156

reclining, then he sat up and he repeated it so many times that we wished that he should become silent".[7]

Abu Hurairah (ﷺ) narrated that the Messenger of Allah (ﷺ) said:

"Avoid the seven obnoxious things." It was said (by the hearers), "What are they, Messenger of Allah (ﷺ)?" He (the Prophet ﷺ) replied; "Associating anything with Allah (ﷻ), magic, killing of one whom Allah (ﷻ) has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary".[8]

Shirk (polytheism) is defined as **"holding false gods as equals with Allah (ﷻ) in His Attributes (Characteristics)"**. Or one could say shirk (polytheism) is **"devoting or awarding any act of worship to others than Allah (ﷻ)"**.

Falling into shirk (polytheism) can be practiced in many ways. Abdullah Bin Mas'aud (ﷺ) narrated, the Messenger of Allah (ﷺ) said:

"Shirk (polytheism) is of seventy-some types".[9]

This hadeeth means that falling into shirk (polytheism) could happen in many ways and not only by practicing one violation of Tawheed (monotheism), as many people mistakenly believe. Shirk could be practiced by associating others with Allah (ﷻ) in His Ulooheeyah (the duties of the creation to the Creator. i.e. to supplicate Him, praying to Him, etc), Ruboobeeyah (the duties of the Creator to the creation i.e. to create them, give them provision, etc) or Names and Attributes.

Associating others with Allah (ﷻ) in His Ulooheeyah is by praying to others, supplicating to them, prostrating before them, slaughtering in their name, seeking their help in things which only Allah (ﷻ) can do, calling on them in their absence or devoting any type of worship to others than Allah (ﷻ). Associating others with Allah (ﷻ) in His Ruboobeeyah is by ascribing to any of the creation management or control of the universe to others. For example: believing that someone or something can create or resurrect as only can Allah (ﷻ). Or believing that someone or something can bring down the rain. Associating others with Allah (ﷻ) in His Names is by calling someone by any of the Names of Allah (ﷻ), such as naming someone Allah, Ar-Rahman or Al-Khaliq (The Creator). Associating others with Allah (ﷻ) in His Attributes is to equate the creation with The Creator in His Attributes, such as believing that a certain person knows the future.

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[7] *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 0158

[8] *Saheeh Bukhaaree*, Volume 4, Book51, Hadeeth Number 028 and Volume 8, Book 82, Hadeeth Number 840; *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 0161

[9] Reported by Al-Ba'zar

There are two types of shirk (polytheism). Major shirk (As-shirk Al-Akbar) and Minor shirk (As-shirk Al-Asgar). Some scholars add a third kind, which is the Unseen Shirk (As-shirk Al-Khafy), but it is actually included in within the second type:

A: Major shirk

Major shirk consists of many types, but all fall under the following four major types:

1. Shirk of Love (Shirk Al-Mahabah): This type means to love a creation as you love Allah (ﷻ), or even more so. Allah (ﷻ) says in the Qur'aan:

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ

"And of mankind are some who take [for worship] others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)".[10]

Shaykh Al-Islam Ibn Taymiyyah (رحمه الله) said:

"Whosoever loves a creation equal to his love to Allah (ﷻ), he is a Mushrik (polytheist); and there must be a difference between loving for the sake of Allah (ﷻ) and loving with Allah (ﷻ)".[11]

Many people who claim to be Muslim have fallen into this type of shirk (polytheism) by loving their leaders, or awleeya (plural of walee, [a pious Muslim]), as they love Allah (ﷻ), or even more so. When you ask one of them to take a false oath by Allah (ﷻ) [swearing in Allah (ﷻ) while lying] they will. But when you request from them to take a false oath by their walee, they refuse. This is Shirk (polytheism) of Love.

Ibn Al-Qayyim said (رحمه الله):

"A part of Shirk (polytheism) of Love; is loving a creation equal to loving Allah (ﷻ). This is a part of shirk (polytheism) of which Allah (ﷻ) will not forgive (if someone dies on it). It is the type of shirk (polytheism) of which Allah (ﷻ) says:

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[10] *Soorah* Al-Baqarah 2:165
[11] Fatawa Shaykh al-Islam; Volume 15: Page 49

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ

'And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else)'.[12]

Those involved in this shirk (polytheism) will say to their gods when they are in the Hell-fire as stated in the Qur'aan:

تَٱللَّهِ إِن كُنَّا لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَـٰلَمِينَ ﴿٩٨﴾

'By Allah, we were truly in a manifest error when we held you (false gods) as equals (in worship) with the Lord of the Alamin (mankind, jinn, and all that exists)'.[13]

It is obvious that they did not equate them to Allah (ﷻ) in creation, death, resurrection, kingdom and capability, but they equated them to Allah (ﷻ) in love, lordship, obedience and servility”.[14]

There are four different types of love: Firstly, loving for the sake of Allah (ﷻ) and loving what Allah (ﷻ) and His Messenger (ﷺ) love. This is how a Muslim should be.

Ibn Al-Qayyim (رحمه الله) said about this type of love:

“There are four types of love where one must differentiate between them and there were some people who have been misguided because they were unable to differentiate between them. They are:

A. Loving Allah (ﷻ) only, which is not enough for surviving Allah’s punishment and winning His reward. Indeed, Al-Mushrikeen (polytheists), the worshippers of the cross, the Jews and others love Allah (ﷻ).

B. Loving what Allah (ﷻ) loves. This leads him to enter Islam and depart kufr (infidelity). The most beloved ones by Allah (ﷻ) are those with much of this type of love.

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[12] *Soorah* Al-Baqarah 2:165
[13] *Soorah* Ash-Shu’ara’ 26:97-98
[14] Al-Joab Al -Kafy, page 195

C. **Loving for the sake of Allah (ﷻ) and loving for Him. This is a requirement of loving what Allah (ﷻ) loves. And loving what Allah (ﷻ) loves will not be complete except loving in Him and for Him.**

D. **Loving with Allah (ﷻ), which is the Shirk (polytheism) of Love. Everyone who loves something with the love of Allah (ﷻ), not for the sake of Allah (ﷻ), neither for Him nor in Him, then he has associated a partner with Him. This is the love of Al-Mushrikeen (the polytheists)."**

Secondly, loving lawful things, such as food, clothes or drinks. This is normal love. Thirdly, sympathetic loving, such as loving your children or wife. This is normal love. Fourthly, loving others equal or more than the love of Allah (ﷻ). This is major shirk (polytheism).

2. Shirk of Supplication (Shirk Ad-Du'aa): Allah (ﷻ) says in the Qur'aan:

فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ

"And when they embark on a ship they invoke Allah, making their Faith pure for Him only. But when He brings them safely to land, behold they give a share of their worship to others".[15]

And (ﷻ) He says:

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَـٰنُ كَفُورًا ﴿٦٧﴾

"And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful".[16]

Ibn Katheer (رحمه الله) says in his book of tafseer (explanation of the Qur'aan) in regards to this verse:

"Ikrimah Bin Abi Jahl fled from Allah's Messenger (ﷺ) at the time, when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded) a heavy storm wind overtook their boat, and huge waves came to them from all sides, and they thought that they were encircled therein. The people of the boat said to one another, 'None can save you except Allah (ﷻ). So invoke Him

[15] *Soorah* Al-Ankabut 29:65
[16] *Soorah* Al-Isra' 17:67

(Alone) to deliver you safely.' Ikrimah said to himself, 'By Allah (ﷻ) if none can benefit in the sea except Allah (ﷻ), then no doubt none can benefit over the land except Allah (ﷻ). O Allah (ﷻ), I promise You that if You delivered me safe from this, I will go and put my hands in the hands of Prophet Muhammad (ﷺ) , and surely I will find him full of pity, kindness and mercy.' So, they were delivered safely (by Allah) and returned to their seashore and came out of the sea. Ikrimah then proceeded to Allah's Messenger (ﷺ) and embraced Islam and became a perfect Muslim."

So, invoking others than Allah (ﷻ) is major shirk. Ad-Du'aa (supplication) is an act of worship and devoting an act of worship to other than Allah (ﷻ) is shirk (polytheism). The Messenger of Allah (ﷺ) said:

"Ad-Du'aa (supplication) is the worship".[17]

3. Shirk of Intentions and Will (Shirk An-Niah wa Al-Ea'radah): Allah (ﷻ) says in the Qur'aan:

مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ﴿١٥﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِي ٱلۡأٓخِرَةِ إِلَّا ٱلنَّارُۖ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ ﴿١٦﴾

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are deeds they did therein. And of no effect is that which they used to do".[18]

Ibn Al-Qayyim (رحمه الله) said:

"As for Shirk (polytheism) of Intentions and Wills, it's the sea without a shore and few are among people who survive it. Whosoever intends for his deeds to be for other than Allah (ﷻ) and intends other than worshipping Him and seeking His reward, thereby he has fallen into shirk (polytheism) in his intention and will".[19]

Rendering Shirk (polytheism) of Intention to be a major shirk (polytheism) is subject to one whose all of his good deeds (acts of worship) are intended for others than Allah (ﷻ). Whereas having Riyyaa (showing off) occasionally in his deeds is considered as minor shirk.

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[17] Reported by At-Tirmidhi and Abu Dawud
[18] *Soorah* Hud 11:15-16
[19] Al-Joab Al-Kafy, page 200

4. Shirk of Obedience (Shirk At-Ta'ah), which is obeying others in disobeying Allah (ﷻ). In other words, when someone tells you to prostrate to other than Allah (ﷻ), you obey him and disobey Allah (ﷻ), as Allah (ﷻ) forbids prostrating to others than Him. Or we could say if someone legalizes the actions made illegal by Allah (ﷻ), or forbids what Allah (ﷻ) has legalized, then that is considered Shirk (polytheism) of Obedience. Allah (ﷻ) says in the Qur'aan:

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا
لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah). And (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in their books) to worship none but One Ilah (God – Allah). La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above is He) from having the partners they associate (with Him)".[20]

Adi Bin Hatim (رضي الله عنه) narrated:

"I heard the Prophet (ﷺ) read this verse [9:31]. So, I said to him, 'Verily, we did not worship them'. The Messenger of Allah (ﷺ) replied : 'Did they not make illegal what Allah (ﷻ) made legal so you then made it illegal? And [did they not] make legal what Allah (ﷻ) made illegal and you therefore made it legal?' I said 'Yes'. The Messenger (ﷺ) said, 'That is worshipping them'"[21]

B: Minor Shirk (polytheism)

Minor Shirk (polytheism) consists of three types:

1. Taking oaths by others than Allah (ﷻ): It is shirk (polytheism) to swear by others than Allah (ﷻ). Abdullah bin Umar Bin Al-Khattab (رضي الله عنه) narrated that Allah's Messenger said (ﷺ):

"Whoever swears by other than Allah (ﷻ) has disbelieved or committed shirk"[22]

Swearing by others than Allah (ﷻ) such as a prophet, an angel, etc is considered minor shirk (polytheism). But if the one sworn by is glorified, then it is considered a major shirk (polytheism). Ibn Mas'aud (رضي الله عنه) said:

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[20] *Soorah* At-Taubah 9:31
[21] Reported by Ahmed and At-Tirmidhi, who graded it as Hasan (fair)
[22] Reported by At-Tirmidhi and Al-Hakim, who graded it as Saheeh (authentic)

“To swear by Allah (ﷻ) while lying is more loved by me than to swear by other than Him while speaking truth.”

2. Saying “What Allah (ﷻ) may will and you may will”: Abdullah Bin Abbas (رضي الله عنه) narrated:

“Once a man came to the Prophet (ﷺ) and said ‘With the Will of Allah (ﷻ) and [also] with your will.’ The Prophet (ﷺ) then said: ‘Have you made me an associate with Allah (ﷻ)? Rather it is what Allah (ﷻ) alone wills’”.[23]

The same applies here as in swearing by others than Allah (ﷻ). If one says, "with Allah’s will and someone’s will" while glorifying that someone, then this is considered major shirk (polytheism); otherwise it is minor shirk.

3. Riyyaa (showing off): Riyyaa is practicing an act of worship in order to please the creation instead of the Creator. Riyyaa can be major or minor shirk (polytheism). If the person practices all of his good deeds in order to please others than Allah (ﷻ), then this is considered to be major shirk (polytheism). But if the person intends to please others than Allah (ﷻ) in some of his good deeds, then this is considered to be a minor shirk (polytheism). Allah (ﷻ) says:

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ

فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

“Say [O Muhammad (ﷺ)]: I am only a man. It has been inspired to me that your illah (God) is One illah. So whosoever hopes for the meeting with his Rubb (Lord), let him work righteousness and associate none as a partner in the worship of his Rubb”.[24]

Imam Ahmed (رحمه الله) reported a marfu hadith [elevated; a narration from the Prophet (ﷺ) , e.g. “I heard the Prophet (ﷺ) saying…”] from Abu Sa’id Al-Khudri (رضي الله عنه), that the Prophet (ﷺ) said:

“Shall I not tell you what I fear for you more than the false Messiah?” The companions said, “Indeed, O Messenger of Allah (ﷺ).” He (ﷺ) said, “Inconspicuous shirk, as when a person improves his rendering of the Salat (daily five prayers) when he knows that others are watching”.

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[23] Reported by An-Nasa’i

[24] *Soorah* Al-Kahf 18:110

The differences between major shirk (polytheism) and minor shirk (polytheism) are:

1. Major shirk (polytheism) constitutes apostasy, while minor shirk (polytheism) does not.

2. Major shirk (polytheism) condemns the one who practices it to abide in Hell-fire, whereas minor shirk (polytheism) does not.

3. Major shirk (polytheism) nullifies all good deeds, while minor shirk (polytheism) does not.

4. Major shirk (polytheism) justifies violating blood and property (i.e. makes the taking of a person and his wealth legal to the Muslims), while minor shirk (polytheism) does not.

The Second Nullifier

من يجعل بينه وبين الله وسائط يدعوهم ويسألهم الشفاعة ويتوكل عليهم كفر إجماعا

Whoever makes between himself and Allah (ﷻ) Intermediaries (al-Wasaa'it), Supplicating them (ad-Du'aa), Asking them for Intercession (Shafaa'a) and Relying upon them (Tawakkul) - In that case he/she has already become a Kaafir (Unbeliever). This is the Consensus (Ijmaa'a) of the Muslim communities past and present[1].

Explanation:

This nullifier is a part of the first one shirk (polytheism), but for the importance of this action and because many people have fallen into it, the author chose to earmark it. Many people who claim to be Muslims practice this false action. They believe that one must take mediators between them and Allah (ﷻ) to answer their calls, grant them their requests or remove hardships off them. They claim that one must have a mediator between Allah (ﷻ) and themselves, as you would have if requesting something from a king or president. Those people have disbelieved because Allah (ﷻ) has sent Books and Messengers commanding people to worship Him Alone and direct their requests and calls to Him. Allah (ﷻ) does not need anyone as a mediator to call upon Him. Allah (ﷻ) says:

قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِ ٱللَّهِۖ لَا يَمۡلِكُونَ مِثۡقَالَ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا
فِي ٱلۡأَرۡضِ وَمَا لَهُمۡ فِيهِمَا مِن شِرۡكٖ وَمَا لَهُۥ مِنۡهُم مِّن ظَهِيرٖ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ
إِلَّا لِمَنۡ أَذِنَ لَهُۥۚ

"Say [O, Muhammad (ﷺ) to the pagans] call upon those whom you assert [to be associate gods] besides Allah; they possess not even an atom's weight either in the

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[1] Allah, the Most High, says:

أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي
مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ كَٰذِبٞ كَفَّارٞ ﴿٣﴾

"Surely the religion (worship and obedience) is for Allah (Alone). And those who take Auliyaa' (protectors, helpers, lords, gods) besides Him (say): 'We only worship them that they may bring us nearer to Allah.' Indeed, Allah will judge between them concerning that wherein they differ. Verily, Allah does not guide one who is a Kaadhib (liar) Kaffaar (disbeliever)." [*Soorah* Az-Zumar 39:3]

heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits".[2]

And He (﷾) says:

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾
وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ
يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

"And invoke not besides Allah any such that will neither profit you nor hurt you, but if [in case] you did so, you shall certainly be one of the Thalimeen [polytheists and wrong-doers]. And if Allah touches you with hurt, there is none whom can remove it but He, and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful".[3]

There are many verses in the Qur'aan proving that one must direct his request to Allah (﷾) and worship Him sincerely without associating any partners with Him. Intermediation is of two kinds:

1. Intermediation informing on behalf of Allah (﷾):

This is the duty of the Prophets because no one has knowledge of what has come from Allah (﷾) except through the Prophets who were sent by Allah (﷾). Allah (﷾) says:

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

"Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer".[4]

2. Intermediation requesting help, intercession, dependence and relief:

This type consists of five sections:

- Obligatory (wajib): Seeking help from Allah (﷾) at times of hardship and trusting Him in every aspect of your life. Allah (﷾) says in the Qur'aan:

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[2] *Soorah* Saba' 34:22-23
[3] *Soorah* Yunus 10:106-107
[4] *Soorah* Al-Hajj 22:75

وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٣﴾

"And put your trust in Allah if you are believers indeed".[5]

Narrated Abdullah Bin Abbas (ﷺ):

"One day I was riding behind the Prophet (ﷺ) when he said: 'Lad, be mindful of Allah (ﷻ) and He will protect you. Be mindful of Allah (ﷻ) and you will find Him before you. When you ask [for anything] ask it from Allah (ﷻ), and if you seek help, seek help from Allah (ﷻ)'".[6]

Narrated Umar Bin Al-Khattab (ﷺ):

"I heard Allah's Messenger (ﷺ) say: 'If you all relied on Allah (ﷻ) with due reliance, He would certainly give you provision as He gives it to birds who issue forth hungry in the morning and return with full belly at dusk'".[7]

- Mustahabb (order without obligation, preferred): Invoking Allah (ﷻ) more frequently as this increases one's sincerity to Him.

- Halal (permissible, legal, and lawful): Seeking help from the creation or requesting their intermediation to Allah (ﷻ). This is permissible with two conditions: The presence of the one being asked, and his ability to do what he has been asked to do (i.e. not asking them to send down the rain or resurrect the dead, etc.).

- Makrooh (disliked, but not forbidden): Asking people for favours more often. Shaykh Al-Islam Ibn Taymiyyah (ﷺ) said:

"Asking favours from the creation is originally forbidden, but it was made legal for necessity and avoiding requesting favours from others while depending on Allah (ﷻ) is better. Allah (ﷻ) says:

فَإِذَا فَرَغۡتَ فَٱنصَبۡ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرۡغَب ﴿٨﴾

'So when you have finished [your occupation], devote yourself for Allah's worship. And to your Rubb [Lord Alone] turn [all your] intentions and hopes'.[8]

That is to say, turn to Allah (ﷻ) and to no others".[9]

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[5] *Soorah* Al-Ma'idah' 5:23
[6] Reported by At-Tirmidhi
[7] Reported by At-Tirmidhi
[8] *Soorah* Ash-Sharh 94:7-8
[9] Fatawa Volume 1, Page 181

- Muharram (forbidden): Ascribing mediators between Allah (ﷻ) and oneself by supplicating to them or seeking their help in things only Allah (ﷻ) can do. This type is from what the author (رحمه الله) is warning Muslims against. Allah (ﷻ) says in the Qur'aan:

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾

"And who is more astray than one who calls on [invokes] besides Allah, such as will not answer him till the Day of Resurrection and who are [even] unaware of their calls [invocations] to them. And when mankind is gathered [on the Day of Resurrection], they [false deities] will become their enemies and will deny their worshipping".[10]

Types of Intercession:

There are two types of intercession in the Hereafter:

1. Special intercession for the Prophet (ﷺ) only:

There are three special intercessions for the Prophet (ﷺ) only:

- Great Intercession: On the Day of Resurrection, people will be awaiting judgment for their deeds, so they will go to some of the Prophets seeking their intercession until they reach Prophet Muhammad (ﷺ) who will be the one to handle the Great Intercession. Anas Ibn Malik (رضي الله عنه) narrated:

"The Messenger of Allah (ﷺ) said: 'Allah (ﷻ) will gather people on the Day of Resurrection and they will be concerned about it.'"

And Ibn Ubaid (one of the narrators of the hadeeth) said:

"They will get a divine inspiration about it and will say, 'If we could seek intercession with our Lord, we may be relieved from this predicament of ours'".

He [the Prophet (ﷺ)] said:

'They will come to Adam (عليه السلام) and say, "Thou art Adam, the Father of Mankind. Allah (ﷻ) created thee with His own Hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lord, that He may relieve us from this position of ours."

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[10] *Soorah* Al-Ahqaf 46:5-6

He will say, "I am not in a position to do this" and will recall his error and will fight shyness of his Lord on account of that. He (ﷺ) will say, "Better for you to go to Noah (ﷺ) the first messenger [after me] sent by Allah (ﷻ)."

He [the Prophet (ﷺ)] said:

'So they will come to Noah (ﷺ). He will say. "I am not in a position to do that for you" and recall his fault which he had committed and will fight shyness of his Lord on account of that [and will say], "Better for you to go to Abraham (ﷺ) whom Allah (ﷻ) took for a friend." They will go to Abraham (ﷺ) and he will say, "I am not in a position to do that for you" and will recall his fault that he had committed and will therefore fight shyness of his Lord on that account [and will say], "Better for you to go to Moses (ﷺ) with whom Allah (ﷻ) conversed and conferred the Tawrat upon.

He [the Prophet (ﷺ)] said:

'So they will come to Moses (ﷺ). He will say, "I am not in a position to do that for you" and will recall his fault that he committed and will fight shyness of his Lord on account of that [and will say], "Better for you to go to Jesus (ﷺ), the Spirit of Allah (ﷻ)." And he will say, "I am not in a position to do that for you; better for you to go to Muhammad (ﷺ), a servant whose former and later sins have been forgiven."

He [the narrator] said, The Messenger of Allah (ﷺ) said:

'So they will come to me and I will ask the permission of my Lord and it will be granted to me, and when I will see Him, I will fall down in prostration, and He [Allah (ﷻ)] will leave me thus as long as He wishes, and then it will be said, "O Muhammad, raise your head, say and you will be heard, ask and it will be granted, intercede and intercession will be accepted." Then I will raise my head and extol my Lord with the praises that my Lord will teach me. I shall then intercede, but a limit will be set for me. I will bring them out from the Fire and make them enter Paradise [according to the limit]. I shall return, falling down in prostration and Allah (ﷻ) will leave me [in that position] as long as He wishes to leave me. It will be said, "Rise, O Muhammad, say and you will be heard, ask and it will be conferred, intercede and intercession will be granted." I will raise my head and extol my Lord with praises that He will teach me. I will then intercede and a limit will be set for me. I will bring them out of the Fire [of Hell] and make them enter Paradise'.

He [the narrator] said:

"I do not remember whether he [the Holy Prophet (ﷺ)] said at the third time or at the fourth time, 'O my Lord, none has been left in the Fire but these restrained by the Holy Qur'aan [i.e. those who were eternally doomed]'".

Ibn Ubaid said in a narration:

“Qatada observed, whose everlasting stay was imperative”.[11]

- Intercession for the people of Paradise to enter Paradise: Anas Bin Malik (ﷺ) narrated:

“The Messenger of Allah (ﷺ) said: “I will come to the gate of Paradise on the Day of Resurrection and will seek its opening and the keeper will say, ‘Who art thou?’ I will say, ‘Muhammad’. He will then say, ‘It is for thee that I have been ordered and not to open it for anyone before thee’”.[12]

- The Intercession of the Messenger (ﷺ) for his uncle, Abu Talib: It is reported on the authority of 'Abbas Bin Abd al-Muttalib that he said, “Messenger of Allah (ﷺ), have you benefited Abu Talib in any way, for he defended you and was fervent in your defense?” The Messenger of Allah (ﷺ) said:

“Yes. He will be in the most shallow part of the Fire and but for me he would have been in the lowest part of Hell”.[13]

2. General Intercession for the believers:

This type of intercession is for all of the believers, including the Messenger. There are conditions to this type of intercession: One is permission from Allah (ﷻ) as stated in the Qur’aan:

مَن ذَا ٱلَّذِى يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ

“Who is he that can intercede with Him except with His permission”.[14]

Another is Allah’s satisfaction with the one for whom the intercession is made, as stated in the Qur’aan:

وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ

“And they cannot intercede except for him with whom He is pleased”.[15]

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[11] *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 0373
[12] *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 0384
[13] *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 0408
[14] *Soorah* Al-Baqarah 2:255
[15] *Soorah* Al-Anbiya’ 21:28

And as reported by Imam Muslim (ﷺ) that the Messenger (ﷺ) said that the one making intercession is not among those who are cursers (those people who always curse others):

"The invoker of a curse will neither be witness nor intercessor on the Day of Resurrection".[16]

There are three types of this intercession:

- Intercession for the believers who are to be admitted to Paradise, upgrading their level in Paradise.
- Intercession for those who were to be admitted to Hell-Fire, saving them from it.
- Intercession for those who were admitted to Hell-Fire, removing them from it.

[16] *Saheeh Muslim*, Book 32, Hadeeth Number 6281, 6282 and 6283, reported by Abu Darda'(ﷺ)

The Third Nullifier

من لم يكفر المشركين أو شك في كفرهم , أو صحح مذهبهم كفر

Whoever does not declare the Kufr (disbelief) of the pagans; or has doubts about their Kufr (disbelief); or considers their madh-hab (way of life/religion) as correct or valid. Such a one has fallen into disbelief by Consensus.[1]

Explanation:

This nullifier consists of three parts: Firstly, whosoever does not agree that the pagans, atheists, etc are disbelievers, when Allah (ﷻ) announces in the Qur'aan in many verses that they are indeed kuffar (infidels). Allah (ﷻ) says in the Qur'aan,

إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ ۚ أُو۟لَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾

"Verily, those who disbelieve [in the religion of Islam, the Qur'aan and Prophet Muhammad (ﷺ)]from among the people of the Scripture [Jews and Christians] and Al-Mushrikeen, will abide in the Fire of Hell".[2]

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[1] This is because Allah, the Majestic and Most High, has declared them to be disbelievers in so many verses of His Book.

Allah, the Most High, says:

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ

"Surely, they have disbelieved who say: 'Allah is the Messiah, son of Maryam…" [*Soorah* Al-Maa'idah' 5:72]

He, the Most High, says:

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَةٍ ۘ

"Surely, they have disbelieved who say: 'Allah is the third of the three (i.e. trinity)…" [*Soorah* Al-Maa'idah' 5:73]

[2] *Soorah* Al-Baiyyinah 98:6

Secondly, whosoever hesitates in the status of the kuffar (infidels) (i.e. he is not sure they are disbelievers or not). Thirdly, whosoever praises the path of the kuffar (infidels) and believes that their religion is correct and that they are on the right path; this type is even worse than the first two. There are two points that must be mentioned here:

- When we say the kuffar (infidels) here, we mean those for whom there is no doubt they are disbelievers (i.e. Jews, Christians, Hindus, etc.) and those who claim to be Muslims, but who are believed by the majority of the Muslim scholars to be disbelievers (i.e. Qadianies, An-Nosairiah, Al-Baha'aih, Ad-Drowze, Al-Batiniah, etc.) Sheikh Al-Islam Ibn Taymiyyah (ﷺ) said:

  "Whosoever hesitates in the disbelief of those groups after having knowledge of what they say and having knowledge of the religion of Islam, then he is a kaafir (infidel); just as having doubt in the disbelief of the Jews, Christians, and the atheists".[3]

  But for those for whose kufr (infidelity) the scholars dispute, such as the one who abandons As-Salat (the five daily prayers without rejecting its obligation); this does not fall under this nullifier.

- In regards to praising the kuffar (infidels), the Muslim must take great care. If praising them in their faith, this is considered as kufr (infidelity). Whereas praising their behaviour (such as their courage or their generosity) is permissible. But one thing the Muslim must avoid, which is considered sinful, is to call a kaafir (infidel) "Mister" as the Messenger (ﷺ) said:

  "When you call the hypocrite 'Mister', you have made your Lord angry".[4]

[3] Al-Fatawa Volume 2, Page 368
[4] Reported by An-Nasa'i

The Fourth Nullifier

من اعتقد أن غير هدي النبي صلى الله عليه وسلم أكمل من هديه ، أو أن حكم غيره أحسن من حكمه ، كالذي يفضل حكم الطواغيت على حكمه فهو كافر

The belief that the Guidance of someone other than the Prophet (ﷺ) is more perfect than his Guidance; or that the Ruling of other than the Prophet (ﷺ) is Better than his Ruling; [or the Permissibility of Accepting the Ruling from other than what Allah (ﷻ) has revealed].[1]

Explanation:

There are two issues in this nullifier. The first is that there is no doubt that the guidance of Prophet Muhammad (ﷺ) is more perfect than any other since it is a revelation. Allah (ﷻ) says in the Qur'aan:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾

"Nor does he speak of (his own) desire. It is only a revelation revealed".[2]

How could someone have this belief when the Prophet (ﷺ) himself used to say in the jummuah (Friday) sermon:

"The best of speech is embodied in the Book of Allah (ﷻ), and the best of guidance is the guidance given by Muhammad (ﷺ). And the most evil affairs are their innovations; and every innovation is error".[3]

The second issue is judging by laws other than what Allah (ﷻ) has revealed [laws of Allah(ﷻ)]. In the Qur'aan, Allah (ﷻ) describes those judging by laws other than His as disbelievers. He calls them "Al-Kaafiroon", "Al-Fasiqeen" and "Al-Thalimeen". He (ﷻ) says:

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[1] Allah, the Most High, says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾

"But no, by your Lord! They can have no Faith until they make you [O Muhammad (ﷺ)] the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission". [*Soorah* An-Nisa' 4:65]

[2] *Soorah* An-Najm 53:3-4

[3] *Saheeh Muslim*, Volume 1, Book 4, Hadeeth Number 1885, 1886 and 1887

وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ﴿٤٤﴾

"And whosoever does not judge by what Allah has revealed, such are the kaafiroon (disbelievers)"[4]

So, how would someone abandon the laws prescribed by Allah (ﷻ) and replace them by those made by human beings? This is without doubt an immature and illogical choice. And he who does this is a kaafir [disbeliever in Allah (ﷻ) and His Messenger (ﷺ)]. Shaykh Muhammad Bin Saalih Al-'Uthaymeen (رحمه الله) said regarding this issue:

"Judging by laws other than those revealed by Allah (ﷻ) can be divided into two sections:

1. **Attempting to replace what Allah (ﷻ) has revealed [laws of Allah (ﷻ)] with manmade laws or those of a taghoot (false deity). This is without a doubt kufr (infidelity), because he who does so attempts to place himself in the position of The Creator by legislating for the people, when he, in fact, has no authority.**

2. **Keeping what Allah (ﷻ) has revealed [laws of Allah (ﷻ)] intact and leaving its legislation for leaders (rulers, presidents, kings, etc.) who judge by man-made laws. From these there are three situations:**

   - **A leader judging by laws that contradict what Allah (ﷻ) has revealed [laws of Allah (ﷻ)], believing that they are equal or better. This is considered kufr (infidelity).**

   - **A leader judging by manmade laws in order to harm the one whom he has made the judgment against. In this case, we do not say the ruler is a kaafir (infidel),but we say he is an oppressor, because he still believes that what Allah (ﷻ) has revealed [laws of Allah (ﷻ)] is superior to all laws and knows that his actions are disobedient.**

   - **A leader avoiding judging by what Allah (ﷻ) has revealed [laws of Allah (ﷻ)] in order to expose some inner desires or to benefit himself or someone else. This is a major sin".[5]**

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[4] *Soorah* Al-Ma'idah' 5:44. Also, see verses 5:45 and 5:47. In this issue, many people refer to the words of Ibn Abbas (رضي الله عنه) about this verse (5:44) that it, means minor Kufr which does not constitute apostasy. But the narration of the words of Ibn Abbas (رضي الله عنه) is weak because it came in one way through Hisham Ibn Hujjair whom was considered to be weak by Imam Ahmed, Yahya Ibn Ma'ean, Yahya Ibn Sa'ead and Al-Awqaily (Ad-Duafa Volume 4, Page 337). So, the truth about this issue and Allah knows best (Wa Allah A'alam), it is Major Kufr as it was narrated by Abdurazaq in his Tafseer, that Ma'Amr said Ibn Taw'wose said his father said Ibn Abbas (رضي الله عنه) was asked about this verse 5:44, and Ibn Abbas (رضي الله عنه) said: **"it is Kufr"**.

[5] Fiqh Al-Ibadat by Sheikh Muhammad Bin Saalih Al-'Uthaymeen; Page 60, Question 30

The Fifth Nullifier

من أبغض شيئا مما جاء به الرسول صلى الله عليه وسلم ولو عمل به فقد كفر .

"Whoever Hates Anything of What the Prophet (ﷺ) came with Has Committed Kufr (Disbelief), even if he practices it [i.e. that thing which the Prophet (ﷺ) has come with]."

Explanation:

The 'ulamaa (scholars) agree on this nullifier as reported in the book Al-Iqna'a. This includes disliking or rejecting anything the Prophet (ﷺ) brought to this ummah (nations, followers, etc) including any verbal or practical action, whether an obligation or a forbiddance. For example, if a wife dislikes or rejects the ruling that gives her husband the right to marry another woman, she will fall under this nullifier. However, if she accepts the ruling but dislikes for him to do that because she does not want to share her husband with another woman, it is permissible. Also, those who say it is oppressive having slaves because it is unfair owning humans or that struggling or fighting (jihaad) in Islam raising the Word of Allah (ﷻ) in places where it is suppressed is wrong, fall under this nullifier. Allah (ﷻ) says in the Qur'aan:

وَٱلَّذِينَ كَفَرُواْ فَتَعۡسٗا لَّهُمۡ وَأَضَلَّ أَعۡمَٰلَهُمۡ ٨ ذَٰلِكَ بِأَنَّهُمۡ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٩

"But those who disbelieve (in the Oneness of Allah – Islamic Monotheism), for them is destruction, and (Allah) will make their deeds in vain. That is because they hate that which Allah has sent down (this Qur'aan, Islamic laws, etc.), so He has made their deeds fruitless".[1]

There are two conditions of this nullifier:

- The person must know that the action they reject or dislike is an affirmed Islamic rule in the Qur'aan and Sunnah (i.e. As-Salat).

- There must be 'ijma'a' (consensus of the Muslim scholars) on this ruling. If one dislikes a ruling that has Ikh-tilaaf (disputation) among the scholars, then this is not kufr (infidelity).

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[1] *Soorah* Muhammad 47:8-9

If a Muslim does not practice an action prescribed by Allah (ﷻ) and His Messenger (ﷺ), he is not included in this nullifier.

The Sixth Nullifier

من استهزئ شيء من دين الرسول صلى الله عليه وسلم ، أو ثوابه أو عقابه ، كفر.

Whoever Ridicules, Scorns or Makes Mockery of Anything of the Religion of the Prophet (ﷺ), Its Reward or Its Punishment, Has Committed Kufr (Disbelief).

Allah, the Most High, says:

قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ ٦٥ لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡۚ

"…Say: Was it Allah, and His Ayaat (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed…"[1]

Explanation:

Anyone who mocks at Allah (ﷻ), the Messenger (ﷺ) or the religion of Islam has committed kufr (infidelity) even if they were joking and not serious.

Abdullah Bin Umar (رضي الله عنه) narrated:

A man during the battle of Tabuk said, "We have seen no people with greater appetite (bigger stomachs), more lying and more cowardly in battle than those people" [He was referring to the Qur'aan reciters with the Prophet (ﷺ)]. Awf bin Malik (رضي الله عنه) rose and said, "In fact, you are a liar and a hypocrite and I will inform Allah's Messenger (ﷺ) about your words". So he went to Allah's Messenger (ﷺ), but by then he was already informed by the above revelation. At the same time, the hypocrite approached Allah's Messenger (ﷺ) while he (ﷺ) was starting his journey already on his camel. He pleaded, "O Messenger of Allah (ﷺ)! We were only joking and trying to pass the time while travelling". Ibn Umar (رضي الله عنه) said, "It's as if I see him now that he was clinging to the saddle belt of the Messenger of Allah's (ﷺ) camel as it ran while his legs were being battered by the rough ground, and even then he continued pleading". Allah's Messenger said (ﷺ): "Was it at Allah and His ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse. You have disbelieved after you have believed"[2]. He (ﷺ) did not look towards them nor spoke anything further.[3]

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[1] *Soorah* At-Tawbah 9:65, 66
[2] *Soorah* At-Tawbah 9:65-66
[3] Reported by Ibn Jarer, Ibn Abi Hatim and others

Allah (ﷻ) announced those hypocrites as kuffar (infidels) for mocking the Messenger (ﷺ) and his companions (﷡) after being believers. So, mocking Allah (ﷻ), His Messenger (ﷺ) or the religion of Islam is considered kufr (infidelity) and hypocrisy. The Muslim must fear hypocrisy and falling into it as Abin Aby Mulaikh (﵀) said:

"I have met thirty of the companions of the Messenger (ﷺ) and all of them feared hypocrisy in themselves".

Mocking is not only made by words, but by other means such as winking the eye, sticking out the tongue, pointing with the finger, etc. For example, if a Muslim grows his beard [an obligatory sunnah of the Prophet (ﷺ)] and someone makes a joke about it (the idea of growing the beard because it is an Islamic issue), then this is kufr (infidelity). But if the joking is done towards the person himself without pointing out the religion, then this is not kufr (infidelity), but the major sin, gheebah (talking about someone in their absence regarding something they don't like).

The Seventh Nullifier

السحر ، ومنه الصرف والعطف ، فمن فعله أو رضي به كفر ، والدليل قول الله تعالى :

Sorcery or Magic, which includes as-Sarf (causing alienation) and al-'Ataf (causing affection or attachment). He who practices it or is pleased with it is a disbeliever. And the evidence of this is the Saying of Allah, the Most High:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

"…but neither of these two (angels Haaroot and Maaroot) taught anyone (such things) till they had said, 'we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us)...'"[1]

Explanation:

Magic is defined in many ways by the scholars. But the closest definition is "ruqa'a" (words said by magicians, and knots which effect the heart and body of someone leading to sickness and/or death, or separating a husband and wife). Magic is of two kinds:

1. Magic by using ruqa'a and knots: This type is done with the help of shayaateen (evil beings) by worshipping them so that they provide their services to the magician. This type is shirk (polytheism) and whoever practices it is a kaafir (infidel).

2. Magic by using herbs and medicine: This may have some effect on people's vision. There is a dispute among the scholars with regard to this type of magic and whether it constitutes apostasy or not. Imam Muhammad Ashinqity said in his tafseer Ath'wa Al-Bayan:

   "If the magic is for seeking help with some special materials such as oils, etc., then this type is highly forbidden but does not constitute apostasy".[2]

There is another issue here. Does the magician deserve capital punishment or not? There are two opinions of the scholars:

1. Yes, he does, by practicing any kind of magic. This is the opinion of the majority of the scholars and it is the choice of Imam Malik (ﷺ) and Ahmad (ﷺ).

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[1] *Soorah* Al-Baqarah 2:102
[2] Tafseer Ath'wa Al-Bayan Volume 4, Page 456

2. No, he does not, unless he practices some actions that constitute apostasy. This is the choice of Imam Shaafi'i (ﷺ).

How do we cure magic? There are two ways:

1. An-Nushrah: The act of seeking a cure from magical spells/incantations, which means going to a magician to undo the magic. This way is haraam (forbidden) and could lead to kufr if the person practices some kufr actions the magician might request from him. Jabir (ﷺ) narrates Allah's Messenger (ﷺ) was asked about An-Nushrah. He (ﷺ) said:

   "It is of the deeds of Shaytaan (evil)".[3]

   Also, asking a magician and believing him is kufr (infidelity). Abu Hurairah (ﷺ) narrated that the Messenger (ﷺ) said:

   "Whoever goes to fortuneteller or a soothsayer and believes in his words has disbelieved in what was revealed to Muhammad (ﷺ)".[4]

2. Ruqyah: Reciting the Qur'aan (any verses from the Qur'aan will do although some are more likely to be more effective such as chapter 1, 112, 113, 114, verse 255 of chapter 2) and supplications from the Sunnah then blowing on the effected body. This is the legal way.

[3] Reported by Ahmad and Abu Dawud with a good chain of narrators
[4] Reported by Al-Hakim, who graded it Saheeh (authentic)

The Eighth Nullifier

مظاهرة المشركين ومعاونتهم على المسلمين والدليل قوله تعالى:

Backing or supporting the polytheists and aiding them against the Muslims. And the evidence of this is the Saying of Allah, the Most High:

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥١﴾

"O you who believe! Take not the Jews and the Christians as Auliyaa' (friends, protectors, helpers, etc.), they are but Auliyaa' to one another. And if any amongst you takes them as Auliyaa', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrong-doers and unjust).[1]

Explanation:

Helping the kuffar (infidels) against the Muslims is a very important issue now days since there is a great mix of the Muslims and the kuffar (infidels). This action constitutes apostasy. Shaykh Bin Bazz (ﷺ) in his Fatawa, said:

"The Muslim scholars have agreed that whomsoever aided (supported) the kuffar (infidels) against the Muslims and helped them in any way, then he is a kaffir (infidel) just as they are."[2]

The meaning of helping the kuffar (infidels) against the Muslims is to be their aid against the Muslim by joining them and defending them by every mean (words, writing articles, physical protection, etc).Helping the kuffar (infidels) against the Muslims can be done by protecting them, defending them, loving their 'Aqeedah (false faith), imitating them (in their religion, customs, etc.). Also helping them against the Muslims even though the person dislikes their faith, is considered as kufr (infidelity). The outcome of helping the kuffar (infidels) against the Muslims is, weakening the Religion of Islam, the rising of the kufr (infidelity) and leading the false faith of the kuffar (infidels) to overpower the Islamic 'Aqeedah (creed).

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[1] *Soorah* Al-Ma'idah' 5:51

[2] Volume 1, Page 274

The Ninth Nullifier

من اعتقد أن بعض الناس يسعه الخروج عن شريعة محمد صلى الله عليه وسلم كما وسع الخضر الخروج عن شريعة موسى عليه السلام فهو كافر .

Whoever believes that some people are exempted from abiding by the Sharee'ah (Laws) of Muhammad (ﷺ) - just as al-Khidhr (عليه السلام) was exempted from the Sharee'ah (Laws) of Moses (عليه السلام) - is a Kaafir.

Explanation:

This nullifier points out the actions of some Sufis who believe that the Wali (a pious Muslim) does not have to follow the religion of Prophet Muhammad (ﷺ) and he (the Wali) has the right to stop practicing this religion by abounding As-Salat (prayer) and other actions when he reaches the state of certainty (Al-Yaqean). Allah (سبحانه وتعالى) said in the Qur'aan:

وَأَنَّ هَـٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ

"And verily, this is My Straight Path, so follow it, and do not follow (other) paths, for they will separate you from His Path"[1]

The proof is what the Prophet Al-Khidhr (عليه السلام) did with Prophet Moses (عليه السلام) when he did not follow what Prophet Moses (عليه السلام) came with. But for Al-Khidhr (عليه السلام), he was a Prophet and was been inspired to by Allah (سبحانه وتعالى). The proofs that Al-Khidhr (عليه السلام) was a Prophet are:

- What Allah (سبحانه وتعالى) said in the Qur'aan:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَـٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَـٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

"Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. Moses said to him (Al-Khidhr): May I follow you so that you teach me something of that

[1] *Soorah* Al-An'aam 6:153

knowledge (guidance and true path) which you have been taught (by Allah)?".[2]

Here we see how a Prophet is trying to learn from someone who is taught by Allah (سبحانه وتعالى), who must be a Prophet and not just a normal person because the inspiration is only inspired to a Prophet.

- When Al-Khidhr (عليه السلام) did the three acts mentioned in chapter 18 (drilling a hole in the ship, building the falling wall and killing the young man), Prophet Moses (عليه السلام) asked him why he did these actions. Al-Khidhr (عليه السلام) replied as stated in chapter 18:

وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

"And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience".[3]

So, he did them because Allah (ﷻ) inspired to him to do so which means he is a Prophet.

There is an issue which I should mention here. Many people claim that Al-Khidhr (عليه السلام) is still alive, this is incorrect and the proof is as it was reported in Saheeh Muslim:

Abdullah Bin Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) led us 'Isha' prayer at the latter part of the night and when he had concluded it by salutations he stood up and said: "Have you seen this night of yours? At the end of one hundred years after this none would survive on the surface of the earth (from amount my Companions)". Abdullah Bin Umar (رضي الله عنه) said: 'People were (not understanding) these words of the Messenger of Allah (ﷺ) which had been uttered pertaining to one hundred years. Allah's Messenger (ﷺ) in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of this generation'.[4]

So, from this hadeeth we see that Al-Khidhr (عليه السلام) is dead and not alive, as some people claim.

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[2] *Soorah* Al-Kahf 18:65-66
[3] *Soorah* Al-Kahf 18:82
[4] *Saheeh Muslim*, Book 31, Hadeeth Number 6160

The Tenth Nullifier

الإعراض عن دين الله تعالى ، لا يتعلمه ولا يعمل به ، والدليل قوله تعالى :

Total Disregard or Turning Away from the Religion of Allah (ﷻ), by neither Learning It nor Acting upon It. And the evidence of this is the Saying of Allah, the Most High:

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

And who does more wrong than he who is reminded of the Ayaat (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away there from? Verily, We shall exact retribution from the Mujrimoon (disbelievers, polytheists, sinners, etc).[1]

ولا فرق في جميع هذه النواقض بين الهازل والجاد والخائف إلا المكره. وكلها من أعظم ما يكون خطرا وأكثر ما يكون وقوعا فينبغي للمسلم أن يحذرها ويخاف منها على نفسه

There is no difference – in respect of (the commission of) these nullifiers - between the al-Haazil (joker), al-Jaadd (the serious person) and al-Khaa'if (the one who fears). The exception to this is al-Mukrah (the one who is under duress/coercion). All of these (nullifiers) are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear for himself (from falling into them).

نعوذ بالله من موجبات غضبه وأليم عقابه

We seek refuge with Allah (ﷻ) from the causes of His wrath and severe punishment.

وصلى الله على خير خلقه محمد وعلى آله وصحبه وسلم

May the peace and blessing of Allah (ﷻ) be on the best of His creatures, Muhammad (ﷺ) and on his family and companions.

[End of the Essay]

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[1] *Soorah* As-Sajdah 32:22

Explanation:

The Tenth Nullifier: Total Disregard or Turning Away from the Religion of Allah (ﷻ), by neither Learning It nor Acting upon It. And the evidence of this is the Saying of Allah, the Most High: And who does more wrong than he who is reminded of the Ayaat (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away there from? Verily, We shall exact retribution from the Mujrimoon (disbelievers, polytheists, sinners, etc).

Every Muslim must study his/her Religion in order to worship Allah (ﷻ) the correct way and practice what has been ordained on them from Allah (ﷻ). So, avoiding learning the major actions of Islam such as At-Tawheed, As-Salat (daily five prayers), Az-Zakat (annual charity), etc is Kufr (infidelity). Some people say they believe in the Oneness of Allah (ﷻ) and the Message of Muhammad (ﷺ) but they neglect the rest of their religion, this is what the author (رحمه الله) means. But avoiding learning only the minor actions of Islam, this is not included in this nullifier because abandoning those actions is not considered Kufr (infidelity).

There is no difference – in respect of (the commission of) these nullifiers - between the al-Haazil (joker), al-Jaadd (the serious person) and al-Khaa'if (the one who fears). The exception to this is al-Mukrah (the one who is under duress/coercion). All of these (nullifiers) are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear for himself (from falling into them).

The author (رحمه الله), at the end, points out that the person is not excused for falling in Kufr (infidelity) by practicing any of the above mentioned Nullifier whether he was mocking, serious or afraid. Except for whosoever was being forced to say or practice an action which makes him fall into kufr (infidelity) as long as he is a believer in his heart. Imam Muhammad Bin Abdul-Wahhab (رحمه الله) said in his book "Kashf ush-Shubuhaat" (Removal of the Doubts) [summarized]:

"There is no dispute that At-Tawheed must be doctrinal (in the heart), verbal (by the tongue) and practical (by the organs) and if one of the three is missing, the person is not considered a Muslim. And If the person knows At-Tawheed (monotheism) but does not implement it, then he is a kaffir (infidel) and stubborn like Pharaoh and Ibleas (Evil) and alike. But if the person practices At-Tawheed outwardly, without understanding it or without believing in it by heart, then he is considered a hypocrite who is worse than a kaffir (infidel)".

Allah knows best. Wa Sala Allah Wa Salam Ala Nabi'yna Muhammad.